

**Social Service Series**

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**The Churches Outside  
The Church** Coleman

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**The Interest of Each  
Is the Concern of All**



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# THE CHURCHES OUTSIDE THE CHURCH

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Published for the Social Service Commission of the  
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# THE CHURCHES OUTSIDE THE CHURCH

*Though unconventional, deeply religious.*

Accurately speaking, I suppose there is no such thing as a church outside the churches—the phrase is anomalous. The moment you form a new group exercising functions more or less churchly, you simply have another church.

It is true, nevertheless, that there has developed in this country recently a variety of Sunday afternoon and evening meetings, which, while entirely outside the churches, are characterized by a deeply, though not conventionally, religious spirit.

It is quite obvious to any fair-minded man who looks upon the restless life of our cities that there are a great many people whom one might naturally expect to find identified with some church interest who are entirely estranged from, or indifferent to, any church. And yet they are men and women of character and intelligence, doing their work in the world, frequently ardent laborers for a better day of one sort or another, and ready to respond to an appeal to their moral and spiritual natures when

that appeal is stripped of the forms and usages upon which they have turned their backs.

*Widespread spiritual and social unrest.*

It is equally plain that there is a great spiritual and social unrest among the masses, a thirsting and a hungering after that which satisfies, together with a confirmed unwillingness to seek that satisfaction in the regular places of worship. At the same time, in many of our churches, interest in the Sunday evening service has been steadily declining, a fact which would seem to indicate that the source of supply is not being brought into a sufficiently vital contact with the great need of the community.

The purpose of this pamphlet is to tell of some of the successful attempts that have been made in this country, outside of the regular channels of church organization, to bring social, moral, and spiritual uplift to those who find it inconvenient or difficult, or who are unwilling, to attend the stated services of the church or synagogue. I say synagogue as well as church, for it has been claimed that eighty per cent. of the young Jews coming to this country very soon cast off all allegiance to the synagogue. And it is asserted that the Catholic Church also is distressed over the problem of how to hold the allegiance and active interest of the men of its parishes. Some of these interesting Sunday audiences outside of the direct life of the churches, and yet

growing more or less directly out of them, appeal alike, and with the same success, to Protestant, Catholic, and Jew.

*Some extra-church gatherings.*

The widespread character of this spiritual discontent, together with the general insufficiency of the regularly established means to reach it, is tokened by the fact that these extra-church, or unconventional religious gatherings have sprung up spontaneously, many of them within two or three years, in various parts of the country as widely separated from each other as Portland, Ore., Seattle, Wash., and New York and Boston, with Cincinnati, Ohio, Rochester, New York, and other cities coming in between.

In many particulars no two of these rather unusual gatherings are alike, though they are all set to minister to the people who do not customarily go to church. Almost without exception they have been markedly successful from the start in attracting the very people for whom they were intended—crowded houses, and with hundreds turned away, being the normal experience. They have also been successful in avoiding competition with any existing church services, and in more than one community they have opened the eyes of church people to better ways of conducting an evening service. And, inasmuch as the social gospel is a prominent feature in all of these people's gatherings, the

church itself has felt the quickening of the reaction in a very definite way.

*Their springs in the church, nevertheless.*

Notwithstanding the fact that this new movement seems to have planted itself entirely outside of church walls, it is most interesting and inspiring to note that in each case, in so far as I have been able to trace it, all of the four principal gatherings which I shall attempt to describe very briefly owe their inception, their continued direction, and a large part of their support to men who are either active church-workers to-day, or who received their training in religious homes and learned the lesson of serving their fellow-men from godly parents. Of the four men chiefly responsible for the meetings herein described, one is the son of a minister, one a ministerial educator now having large business interests, one an active Presbyterian pastor, and one a Baptist deacon.

Let us turn first to that one of our group of meetings which most closely resembles the usual evening church service with just enough difference to make it an entirely new thing in its appeal to the floating population in the downtown district of one of our great cosmopolitan centers.

*I. The way Chicago does it.*

Chicago's Sunday Evening Club is the way they style it in the breezy city by the great lake. Or-

chestra Hall will seat two thousand five hundred, and the Sunday Evening Club fills it, often to overflowing, from October to July. The appeal is to hordes of traveling salesmen and other floating hotel guests, and to large numbers of clerks and stenographers in near-by boarding-houses, and the plan is to give them the best that money can buy in attractive accommodations, inspiring music, and powerful addresses by men of national reputation, without prejudice to creed, and with high recognition of the message of a man who has done something for the welfare of his fellow-men.

*A needy district.*

Here is what is familiarly known as "the loop," a large district including the greatest area for mammoth retail business in this country, a territory crowded with big hotels and great business structures, with a large population in its immediate vicinity of people away from their homes—here in this mammonized center the regular church evening service had been practically crowded to the wall, leaving a great company of floaters with little to choose between a Sunday theater, a hotel lobby, or a stuffy six-by-ten boarding-house room.

The brilliantly lighted auditorium, with its comfortable seats, uplifting music in which all may have a share, and a thrilling message from some great captain of men pointing to the better things of life and setting forth with broad sympathy and

wise understanding the fundamentals of religion, could hardly fail to satisfy hungry and oftentimes lonely souls. The character of the service too, consisting of Scripture, prayer, and congregational singing, in every way distinctly Christian, is doubtless what the majority of these people have been used to in their own home surroundings. Moreover, they find the atmosphere of the great gathering not only friendly and homelike, but stimulative of their best selves and a source of inner strength for the week's tasks that lie ahead of them. This work has been of such power and magnitude as to command the service as speakers of many distinguished men. Such men as the following have spoken from the platform: Governor Hughes, of New York; Governor Marshall, of Indiana; Senator Beveridge, of Indiana; Senator Gore, of Oklahoma; Presidents Schurman, of Cornell University; Jordan, of Leland Stanford University; Wheeler, of the University of California; Bryan, Franklin College, Indiana (now of Colgate); Andrews, of the University of Nebraska; Dr. Newell Dwight Hillis, Sir Wilfred T. Grenfell, Dr. Francis G. Peabody, and John Temple Graves.

*Backed by big business.*

But here, perhaps, is the most uniquely interesting feature of this most helpful institution. The burden of expense, about fifteen thousand dollars a year, and the responsibility for its management,

lie in the hands of some of the greatest business men of Chicago, many of whom are not specifically connected with any particular form of church work. They are men who are used to doing business on a vast scale, and so, when they give themselves, as they have done, wholeheartedly to this movement, they insist on the best of everything for the service they are trying to render.

The leader is Mr. Clifford W. Barnes, formerly president of Illinois College, and now engaged in managing large business interests in Chicago. With his training in the ministry on the one side, and his contact with the leading business men of Chicago on the other, he was just the man both to conceive this novel gathering and to put it through to a successful issue.

In these few paragraphs it has not been the intention to give a rounded picture of the Chicago Sunday Evening Club, but just to whet one's appetite and to send him to headquarters for a full account of the movement.

## *II. Rochester's experiment; led by three ministers.*

Next in geographical order, as we turn eastward, as well as next in the natural order of development, let us make a careful scrutiny of the "People's Sunday Evening," an audience which meets every week in the National Theater, Rochester's largest playhouse, with seating accommodations for two thousand. Here we find an active pastor of a rich, up-

town, aristocratic church in charge, with a seminary professor a close second, and a minister at large in the city backing up the other two.

But Rev. Paul Moore Strayer is not only the successful pastor of the splendid Third Presbyterian Church, he is also the regularly appointed delegate of the Ministerial Association to the central council of the trades unions of Rochester, and is generally regarded throughout the city as a warm friend of the working man. Prof. Walter Rauschenbusch is not only a much-beloved professor in the Baptist theological seminary of the city, but also the widely known author of "Christianity and the Social Crisis," a book that is very much read to-day by all sorts and conditions of serious-minded men. Rev. Dr. Henry H. Stebbins, a man of great diligence in all manner of good works, is the third in this group of ministers who are trying to meet the needs of the time with methods adapted thereto.

*Leading citizens co-operating.*

Associated with these leaders on the board of management are a number of the representative men of the city, including a successful manufacturer, the business agent of a labor union, the general manager of one of the leading industries of the city, the editor of a labor journal, two well-known physicians, leading officers in the Chamber of Commerce, the president of the Central Labor

Union, the editor of one of the daily newspapers, and others of like standing.

Mr. Strayer's church co-operates heartily. Not only does it release its pastor for this series of twenty consecutive Sunday evening meetings, but it also gives the use of its quartette, and through the contributions of its members, provides about one-third of the expenses. The meeting itself, through voluntary collections, raises an average of forty dollars a meeting, the total expense being about one hundred and seventy-five dollars a night. The only salary is for a secretary, who is paid for half of her time, but gives it all.

*Theatrical accompaniments.*

Although prayer and Scripture and hymn-singing characterize the service, it has also many of the accompaniments of the theater. The orchestra plays for half an hour, the curtain rises, and there is a constant element of surprise as to what is going to be done next, and how it will be done. Applause is always in order.

Union labor, both individually and officially, has taken a lively interest in these meetings from their inception, and in some cases trade unions have voted from their treasuries sums of money to assist in carrying on the work.

The topics discussed by a widely varying list of speakers, including both laymen and clergymen, deal with matters civic and social, as well as

religious. Such subjects as Socialism, Organized Labor, The Health of the City, Prayer, Education, Playgrounds, indicate the range of interest covered.

It is to be noticed that this movement in Rochester, led by three evangelical ministers, is entirely outside of the church in its habitation, its style, and largely such in its membership; yet it never would have existed nor could continue without the aid of those who draw their strength from the church and from that for which the church stands.

*A pronounced success.*

What was begun as an experiment by a few bold spirits who had seen the vision, is now so signally successful that the ministers of the city, the members of the advisory committee, and the people themselves are unanimous in their decision to continue and enlarge the work.

Professor Rauschenbusch says that it was thought at the beginning that the audiences would want "attractions," features in which pleasant entertainment would be furnished, but they found, on the contrary, that the people were most profoundly interested in strong, vital, earnest discussions that got at the marrow of the solid questions of life. He further says:

"Fully half of our meetings were devoted to discussions of social questions, but in discussing these, we did not feel in the least that we were leaving religion and turning to secular things.

“Great moral perspectives were opened by them, and deep religious emotions were stirred by them. To discuss such questions from the point of view of religion, to deal with them as part of the kingdom of God on earth, is part and parcel of the religion for which the ‘People’s Sunday Evening’ has stood in all that it has done.”

*III. In New York, a church with many unbelievers.*

Continuing on our eastward path, we come to New York City, where we find the oldest and most ultra of the four institutions that have engaged our attention. Here, indeed, is an affair that might, with a considerable degree of accuracy, be characterized as “a church outside of the churches,” though this would be quickly challenged by those who could not conceive of anything being religious that was entirely without any form of service, save that of music, and which included among its devotees many so-called agnostics, and even would-be atheists. I use the qualification “would-be” not in derision, but because in the last analysis I cannot believe that any man in the depths of his heart actually casts out all hope of a God. He may not be able to figure it out intellectually, he may indeed argue against it intellectually, and for the time being he may be in bitter rebellion, but in the long run, under normal conditions, and *in the last analysis* it is, as the Bible says, only “the fool who saith in his heart there is no God,” and I know

many a person, willing to be *called* an atheist by those who are not their betters, who is neither a fool nor an infidel.

*A great spiritual melting-pot.*

But because there are unbelievers devoted to this "Sunday Evening Meeting at Cooper Union," let none think that all who attend there are in that class. Every Sunday night, from October to May, the famous auditorium in Cooper Union, which will seat one thousand six hundred, is filled, and often overflowing, with a motley crowd, to which this meeting is as much of a blessing and uplift as a church service would be to us. Among the company will be found almost every variety of type from the East Side, with a sprinkling of those from the middle and upper classes. They represent every degree in the social scale, from the well-to-do, who are interested in people's movements, to the prosperous, self-respecting clerk, or mechanic, and on down to the "hard-up," out of a job and pretty much out of clothing as well. The men outnumber the women, perhaps ten to one, and appearance would lead one to judge that the Jewish element preponderated over any other. The audience too is manifestly of the younger generation.

Sunday after Sunday, no matter what the weather, regardless almost of the topic or the speaker, for more than twelve years now, this significant gathering of the plain people for a meeting

of their own has continued with undiminished success.

*Only a part of the whole.*

But it should be said at once that this Sunday evening meeting is but a small part (the church part, as they like to regard it themselves), of a great work carried on all through the week by The People's Institute, of which Prof. Charles Sprague Smith is the directing head. The Institute takes a direct and influential part in the political and economic affairs of the city and State, always turning its strength to the side of justice and decent administration. Its influence has been of no uncertain value in supporting Governor Hughes in several of his hard-fought campaigns.

*Its character and scope.*

This Sunday evening meeting is opened with a half-hour of music, instrumental and vocal, with specially selected hymns sung by the entire congregation. Sometimes one of the up-town churches lends its quartette, and it is greatly appreciated. After a lecture, lasting about an hour, the great audience is given an opportunity to ask the speaker questions. And they never fail to avail themselves of the opportunity.

Here, again, the subjects considered are all of the most serious character. You would search far and wide among the churches of a Sunday evening to

find any more dead-in-earnest set of people than these you find gathered at Cooper Union. There is absolutely nothing planned simply to entertain, except as the music delights and charms.

A mere list of speakers and topics, drawn at random from a few programmes that lie at hand, will suffice to give a fairly accurate idea of the trend and scope of these meetings:

“The People’s Church,” Rev. Thomas R. Slicer.

“Religion and Conduct,” Rev. Thomas C. Hall, D. D.

“The Wages Question,” Hon. Carroll D. Wright.

“The True Elements of National Greatness,” Pres. J. G. Schurman.

“The Religion of an Educated Man,” Dr. Maurice H. Harris.

“The Relation of Machinery to Modern Life,” Mr. Gerald Stanley Lee.

“How We Should Think of God,” Rev. Lyman Abbott, D. D.

“Moral Perplexities of a Transitional Age,” Dean Shailer Mathews.

“Justice,” Prof. Charles Zueblin.

“Social Service,” Rev. Josiah Strong, D. D.

“The Sunny and Seamy Side of Salvation Army Work,” Com. Frederick Booth Tucker.

“The Attitude of Judaism Toward Other Religions,” Dr. Rudolph Grossman.

“Moral Responsibility for One’s Opinions and Their Expression,” Mr. Mornay Williams.

*Appeals to all hearts.*

Such is the moral and spiritual appeal these meetings make to all classes irrespective of creed that I have found myself, a dyed-in-the-wool orthodox man of the church, sitting alongside of Jews and unbelievers, all of us alike thrilled and uplifted by the appeal that was being made to our higher and better selves. Although I am a lover of great preaching, and know where I can get it in New York, I, nevertheless, for my own *spiritual* advantage prefer invariably to go of a Sunday evening to this meeting of the plain people in Cooper Union.

*The leader and his supporters.*

But this great work is too well known, and has been too long established, for me to dwell further upon the details. My brief account will suffice to give a suggestion of its character and a hint as to its power. Prof. Charles Sprague Smith, formerly of the faculty of Columbia University, originated it, and has carried it on through all these years. Although the son of a Congregational minister, I do not think he is now active in distinctive church circles, though he enjoys the confidence of all classes of men and women throughout the city.

Some of the foremost contributors supporting the work of the People's Institute—the budget, including all the varied departments, requiring about

twenty thousand dollars a year—have been, and still are, the strong men of the churches. In some cases they have been unwilling to allow the use of their names, and even after a contributor's death the family has not cared to let the connection be known. But one multimillionaire, who is frequently bitterly criticized in their open forums, continues his large contributions from year to year, being afraid neither of being misunderstood by his friends in the church, nor by his enemies outside.

Thus we see that even this institution, so completely outside of the church, is led by a Christian man, the son of a minister, and is supported to a large degree by Christian people.

#### *IV. Boston's method still different.*

And now, having traveled about as far east as we can in this country, we stop at Boston to learn something of the fourth enterprise in our series, which is perhaps the most interesting of all, inasmuch as it might be loosely styled, *a church outside the churches supported and run by the church*. This work in Boston is more like that at the Cooper Union than either the meeting in Chicago or the one in Rochester, and yet it is the farthest removed, not only from the New York work, but also from the other two, because it is in its inception, its management, and its support, wholly a denominational affair. Whereas, in Chicago and Rochester, men of various churches and of no particular

church, are the mainspring in the work, and in New York the whole movement is quite sharply disassociated from any church, here, in Boston, the Baptist church is literally the whole thing, so far as the management, the support, and the place of meeting are concerned.

*A Baptist affair.*

These Sunday evening gatherings in Boston have come to be known throughout the city as the Ford Hall Meetings. Three times now in successive years the Committee on Christian Work and the Board of Trustees of the Boston Baptist Social Union have voted to provide the management and the funds, and have given the use of their beautiful hall for this series of popular Sunday evening meetings, running, as they do now, from the first of November to the first of April.

It all came about in this way. Mr. Daniel Sharp Ford, late owner of "The Youth's Companion" and first Chairman of the Committee on Christian Work of the Boston Baptist Social Union, at his death (Dec. 24, 1899) bequeathed to the Social Union about a million dollars for use in erecting a beautiful club-house for their monthly meetings, and as an endowment fund for the temporal, moral, and spiritual welfare of the working men and women of Boston.

The beautiful auditorium, named Ford Hall, in this new home of the Social Union, situated on the

crown of Beacon Hill, on whose northward and westward down-slopes live myriads of the working people of Boston, not being in use at any time on Sunday, seemed to offer a natural opportunity for an experiment in the direction of Mr. Ford's special wishes.

*Based on Cooper Union's idea.*

At the time this move was being contemplated, a great inspiration had been received from a number of visits to Cooper Union, Sunday evenings. The movements in Chicago and Rochester had not yet been born. Naturally the all-inclusive standards of Cooper Union were set up for the meetings at Ford Hall, and pledges were given that there would nothing go forth from our platform intentionally offensive to race, class, or creed, and that every one was welcome *except church* folks.

With Tremont Temple, and its great evangelical evening service, only two or three blocks away, and numerous other churches of various denominations all around us, we naturally could not, in Christian fairness, set up a rival meeting nor, indeed, undertake at all any usual form of church work.

*Natural outgrowth of circumstances.*

Here was an inspiration to do a work quite different from that undertaken by the churches, and therefore not at all competing with them. Here was a beautiful hall quite unused, and here were great

crowds outside of the churches. All these considerations provided the very unusual circumstances out of which has sprung a very unique and most hopeful experiment.

It has been the aim from the beginning to provide a service that would uplift the souls of everyday men and women through means that would not introduce divisive questions. Many kinds of questions on which men may disagree are frankly discussed from this platform, but nothing sectarian in politics, religion, or economics is set forth as the prepossession of the platform. Whereas no topic is taken up simply as a bread and butter question, or merely for instruction or entertainment, any topic that has a moral and spiritual side to it and that can be discussed before a heterogeneous crowd without engendering personal feeling is most welcome.

*Entertainment not necessary.*

Never once as yet has even a stereopticon been used, nor is any other like means resorted to for the purpose of making the address more entertaining and attractive. It seems to be entirely unnecessary. These people will sit through an hour's lecture requiring the utmost attention, and will then stay on eagerly for another half-hour or an hour while the speaker undergoes a sharp but perfectly respectful and good-natured cross-examination.

In the half-hour's concert which precedes the address an attempt is made to give the people really good music, and it is no easy task with an extremely limited appropriation, for many of these people are from music-loving countries and they know the best by very instinct.

*Topics and speakers.*

Except in details, the topics and speakers vary little in scope and character from those that are used in the meetings at Cooper Union and in Rochester. The following partial list will give a very good general idea of the programmes:

"The Brotherhood of Man," Prof. Charles Sprague Smith.

"What the Jew has done for the World and What the World Has Done to the Jew," Rabbi Samuel Schulman, D. D.

"The Democratic Gospel," Rev. Leighton Williams, D. D.

"The Relation of Modern Christian Life to the Social Problem," Rev. Thos. C. Hall, D. D.

"Tolstoy's Story of a Soul's Resurrection," Prof. William Salter.

"Socialism As I See It," Rev. O. P. Gifford, D. D. (Baptist), Rev. George Willis Cooke (Unitarian), Rev. Philo W. Sprague (Episcopalian), Rev. Daniel Evans, D. D. (Congregationalist).

"Are Our National Standards Ethical?" Prof. Walter Rauschenbusch, D. D.

"The Tyranny of Majorities," Rabbi Stephen S. Wise, Ph. D.

"Christmas as a Social Institution," Rev. Albert Parker Fitch, D. D.

"Other People's Graft," Mr. Lincoln Steffens.

"Why the Church Cannot Accept Socialism," Rev. Charles Stelzle.

"The State and Morality," Prof. Charles Zueblin.

"Religion and Business," Dr. Frederick van Eeden.

"The Church and the Working Man," Rev. Alexander Irvine.

"Has the Church Failed?" Right Reverend William Lawrence, D. D., Episcopal Bishop of Massachusetts.

"Education Without Schools," Pres. W. H. P. Faunce, D. D.

*Suspicion and prejudice to overcome.*

At the very first the meetings were thinly attended, notwithstanding widely distributed advertising in various forms. Only one hundred and fifty came to the first meeting. In fact, the average attendance for the first series of six meetings was only three hundred and twenty-five. It seemed difficult to dispel a suspicion that some ulterior motive lay in the background.

With the beginning of the second series the next winter, the attendance rose rapidly from the very start until at the fourth meeting every one of the

twelve hundred seats was occupied, two hundred stood throughout nearly three hours, and five hundred were turned away. Since then the difficulty has been to find room for those who want to come. One night, when the city was literally encased in a storm of frozen sleet, the hall was packed five minutes after the doors were opened, and fourteen hundred people were turned away.

Now, every Sunday night the people begin to gather outside the doors at six o'clock, and, forming two great lines two abreast, extend up and down the sidewalk for a long distance in both directions, waiting in patient and orderly fashion for the doors to open at seven o'clock, when they have a still further wait of half an hour before the meeting begins.

*All kinds unite in the Lord's Prayer.*

At first there was no devotional service at all, but during the latter part of last year's series prayer was offered at the opening of the meeting, and on Easter Sunday night, preceding an address on "The Religion of the Crowd," the whole company was asked to join in repeating together the Lord's Prayer.

People who owe an obligation to any other Sunday evening service are warned to keep away from Ford Hall, with the result that the congregation is made up almost exclusively of people who do not, as a rule, go to church. Among them is a very con-

siderable proportion of young Jewish men and women who have largely broken away from the synagogue and many of whom are agnostics.

*Hits high and low.*

It has been most remarkable to note how a meeting that was planned particularly for the working class appeals alike to men and women of all classes, from the unskilled laborer, the clerk, and the mechanic to the prosperous business man, the woman of leisure, and the teacher and professor. A recent questionnaire brought forth the fact that forty per cent. of the company are trade workers, mostly members of trade unions, thirty per cent. are clerks and salespeople, and nearly fifteen per cent. are professional folk and students.

*Spiritual results.*

Abundant evidence of a most direct nature is at hand, testifying to transformed lives, uplifted hearts, and renewed hopes as the result of these meetings. Scores of letters have been received testifying to that effect. The public press and the religious papers have been of the utmost assistance in drawing in the people and in explaining the movement to church folks. Boston already feels that the meetings have become one of the institutions of the city. A group of public-spirited citizens, representing leading interests in the city, have from the beginning allowed the use of their names

and been generous with their counsel as members of a general citizens' committee.

Such a deep-seated want has been satisfied by these meetings that it is felt in many quarters that they would have to go on—in fact, that they could not now be stopped, even if a change of base for any reason should become necessary.

*Winning friends for the Baptists.*

Although the Ford Hall Meetings have been well worth while in the happiness and profit they have brought to thousands who had no other place save a theater to go of a Sunday evening; and although they have already done much in softening the attitude of hundreds who have been ill disposed toward the church; and although they have done a great work in giving the community at large a fresh conception of the liberty and toleration for which Baptists have always stood; nevertheless, not the least service they have rendered by any means has been to bring to church people a realizing sense of the great need there is to-day of preaching a whole gospel, including the gospel that aims to save society as well as the gospel that aims to save the individual.

It is a fair question whether the reflex action of these meetings will not mean as much in the stirring of a new life within the church as the meetings themselves have in giving spiritual refreshment and strength to a great body of sheep without a shepherd.

## WHAT SAITH THE CHURCH?

Although I have singled out for special mention the four Sunday evening gatherings of the common people outside of the churches with which I am most familiar, it should be understood that these are only examples of many similar gatherings springing up here and there all over the country. And while there seem to be no two alike, which is significant of their spontaneity, they all show forth most clearly a great need and the feasibility of satisfying it.

The question that concerns the church at this juncture is this: Will she let still another of her functions slip into other and less well qualified hands?

The church has largely lost to the public school her functions as instructor of youth. She has given over to numerous organizations her natural leadership in temperance reform. She has relegated to the Y. M. C. A. and the Y. W. C. A. the care of the homeless youths in our great urban centers. She has yielded to various charity organizations very much of the care of the poor and needy. She has left to the labor organizations the fight for just wages, fair hours, and against child labor; she is leaving to the radicals in economic reforms the dream of bringing in the kingdom of heaven on earth.

Will she now turn to the sheep without the fold

and give them a whole gospel, or leave them in the hands of the stranger to get a half-loaf or none at all, according as chance may determine? Has she herself been using the whole gospel or just resting satisfied with the so-called simple gospel? Nothing less than the whole gospel is big enough for this great age in which we live.

A too narrow interpretation of the simple gospel to the neglect of a more ample unfolding of the whole gospel may be responsible in large part for the increase of the flock that is outside of the fold. It is certainly emphatically true that thousands who are unwilling to listen to a gospel of the future life embedded in terms of sectarianism, are hungering and thirsting mightily for a gospel of righteousness for this present life. They will respond magnificently to a gospel of justice, truth, mercy, and love that is applied without respect of persons and yet remain not only uninterested, but impatient with what we call the simple gospel.

Here, undoubtedly, is a great new avenue of service opening up before this generation. We have seen that the need has been promptly felt and manfully met by men who represent the church or have been trained in the church, just as was the case in all these other movements that have so depleted the serviceability of the church as an organization; but in only one instance out of the four that we have considered has the work been projected and entirely supported from a distinctively church base.

Having made a start, shall we go on and encourage others to follow in our footsteps? Or shall we shirk the difficulties and dangers that are certainly involved and cuddle down in our church nests to look after our own birdlings as best we may while waiting to see what will happen to "that wicked world without, which is so bent on hurling itself to destruction?"









